THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We should lay up in our minds a store of goodly thoughts, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shiftings of circumstances, we might be sure of drawing some comfort, guidance, and sympathy."—SIR A. HELPS.

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SERMON ON HOME GOVERNMENT.

BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 38.*)

Now, there is another thought I want to express; it is in regard to the love that the husband should feel for his wife, and the love that the wife should feel for her husband. Brethren and sisters, nothing should be permitted to come in between you—father and mother, husband and wife; there never should be a shade of difference of feeling; there never should be a thing permitted to come between you and estrange you one from another; you should not allow it. This is essential to your welfare and happiness and to the union that should exist in your home. We all have our weaknesses and failings. Sometimes the husband sees a failing in his wife, and he upbraids her with it. Sometimes the wife feels that her husband has not done just the right thing, and she upbraids him. What good does it do? Is not forgiveness better? Is not charity better? Is not love better? Isn't it better not to speak of faults, not to magnify weaknesses by iterating and reiterating them? Isn't that better? and will not the union that has been cemented between you and the birth of children and by the bond of the new and everlasting covenant, be more secure when you forget to mention weaknesses and faults one of another? Is it not better to drop them and say nothing about them—bury them and speak only of the good that you know and feel, one for another, and thus bury each other's faults and not magnify them;

isn't that better? Isn't it better for the parents to love their children in such a way that they will always control and govern them by love and kindness, and not by harsh sayings and by promises, perhaps kept and perhaps not kept? Isn't it better to be truthful to your children, and when you promise them something, fulfil that promise, and never fail? But, if you have made the promise hastily, and it is an unwise promise—get together with your child, at the proper time, when the promise should be fulfilled, and, if possible, compromise the difference between yourself and the child, and thus save yourselves from fulfilling an unwise promise, by reason that may overcome the feelings of the child, and that will not leave it to feel that the father or mother who has made the promise has broken it, therefore, not reliable and has not kept his or her word.

If I owed a man a debt, and promised that on the next Tuesday morning I would call at his place of business, and pay my debt; but when Tuesday morning came, I found myself incapable of paying; did not have the means, and my credit was not such that I could raise the money to meet my obligation and fulfill my word—what should I do? Let me go to my creditor at once, before or at the time that I promise to pay. Let me say to him, "I would that I could meet me my obligations, keep my word and pay my debt to you, but I am unable to do it. I will pay you as soon as I can." Isn't that better? Will he not have mercy upon you, to some extent at least, and will he not see that you desire to do your duty and keep your word? The same with your children: If you have made unwise, foolish, or rash promises—when the time comes to fulfill the promise, say: "I was unwise myself in making the promise, and I hope that I may do something else that will be better for you than to fulfill the promise that I made." But, do not make unwise promises, harsh or rash promises. Think twice before you promise once; and when you do promise, keep your word, or give something that is equivalent, something that is equally as good as your promise will be. This is the way to deal with your children, and your children will love you. Why will they love you? Because you love them, and they know it, and, therefore, they can't help but love you, unless they are very wicked indeed; and I wouldn't like to think that a child would be so wicked that he would not love his father and mother, when he knew that they loved him. I can't think that children could be so wicked as that.

Now, then, there is another kind of love; there is an inordinate, measureless, inconsistent love that parents sometimes have for their children; it is a short-sighted love, a powerfully weak love; not a love that has the strength of righteousness, justice and reason in it. It is against this kind of love that I want to raise a warning voice before my brethren and sisters who are here to-day. What is it? It is this: "Papa, Saturday afternoon I have a half-

holiday, and I want to go up in the canyon, and spend Sunday in the canyon." Well, papa says, "Go on, my boy, I think you ought to go; you ought to have a little rest. You have had to work all the week; you have been engaged every day until Saturday afternoon, and there is no time for you to get a little rest except to go off and spend Sunday in the canyon." So the father says, "All right, my son; you may go." That is "puppy love;" short-sighted, the very essence of weakness in love. On the other hand, true love—true consistency, a true and rightful appreciation of good principles, would cause you to say to that boy: "Oh, my son, would you think of going up in the canyon Saturday night and spend Sabbath up there, perhaps hunting or fishing, or lounging about, your example to be followed by others, and you are not where you ought to be on the Sabbath day, and the people know that you are absent? No, I can't consent for you to go." That is true love; for in this word of cantion you save your boy from contracting a habit of treating the Sabbath day lightly and of not hallowing it or keeping it holy, but of making it a day of pleasure, of recreation, of amusement, away from the channels in which God has pointed out that you should walk.

The "puppy love" is that premature, immature love that would enter into the plea of the child and yield sympathetically to his argument. "I have been at work all the week, every day in the week, and here is a chance for me to go to the canyon and have a good time and rest—but papa won't let me go." But the father says to the boy, "No, my boy, do not do it; I can't give my consent to that." Well, he turns round, "Papa, if you say no, that ends it; I will not go; I wouldn't go a step unless I could do so with your approval;" and there you reap your reward, therein you realize a blessing, in that you feel you possess the love, your wish, of one whom you love more than you can tell.

Another one says, "Papa, I want to go down to New York and spend the winter," or the summer, as the case may be, "and have a good time." I heard an instance the other day of a lady who was in Paris. She was asked the question, "How long are you going to stay in Paris, or on the Continent here?" "Oh," she said "my husband has given me ten thousand dollars, and I am going to stay and spend it; and when I get it spent, I will call on him for means to get home." Now, I presume that man loved his wife very much indeed, but he loved her with that inconsistent and unwise love that resulted eventually in the unhappiness of them both. Let me tell you the whole story. It is not imaginary. Years went on, they squandered their means, used up their resources, by extravagance; he lavished upon his wife not only his own means, but the means that he should have paid to others; she lived like a queen in the land, while many of her sisters—whose husbands her own husband was owing—were almost digging their nails off in labor at home. Years went on; by and by that woman

came home and said to President Woodruff: "I want a divorce from my husband." "Why," said the president, "what do you mean?" "I mean just what I say; I want a divorce." "Why, what for? Hasn't he treated you well? Hasn't he given you all you needed?" She said, "Brother Woodruff, I have lived, since I have been his wife, on the very cream of the cream; but I am surfeited, and disgusted with him. I cannot live with him any longer, and I want a divorce, and I am going to have it."

Well, she did get it, and then married again. That is short-sighted love; indeed it is not genuine love—it is more like profligacy; it is improvident waste; possibly resulting from the vain ambition to ape the rich, and worse than that, it was unjust to his creditors. Do you think that honest men could indulge in extravagances, while they are owing men that they did not pay, or having debts that they could not meet. Yet some men do this kind of thing. They want to go here and they want to go there. The children say, "Papa, I want to go; give me some money:" and papa shells out the money, and they go. Where do they go? They go into the world; they partake of the spirit of the world; they become habituated to the ways of the world; they learn to love the world, they come in contact with the abominations of society, they learn to love such things as sweet morsels. By and by, those boys and girls, thus indulged by their parents, come back home devoid of faith, of love for the Church of God, heedless of conviction of the truth of the gospel and of everything that is good and wholesome, uplifting and God-like; and they are smirched with the beggarly elements of the world. And yet the husband loved his wife; the father loved his boy or girl; he so loved them that when they wanted a razor to cut their throats, though they did not, perhaps, intend to cut their throats with it—but it was a deadly instrument; they asked papa for it, so to speak, and papa loved them so much that he could not withhold even the deadly weapon from their hands, because they asked for it. He could not hurt their feelings so much as to say, "No, it is not good for you; you cannot have that, my son, or my daughter;" and then sit down and reason it out with them and show them why he cannot grant their request. Perhaps you won't be able to convince them at once, but reason with them. Hold the rein tight in kindness and true love, and by and by they will come to learn that you knew better than they, and they will thank you for it, and say: "O, if papa had allowed me to have my way, where would I have been now? But, because he held his hand closely upon me, led me, used his fatherly care and love and guardianship over me, I now love the gospel; I love my parents; I love the ordinances of the house of God; I love the principles of the gospel, and I love righteousness and truth: I love the people of God and am one with them and with you for ever!"

There are some wonderfully good things written in the gospel of

Christ, and they should be taught to our children; they should be read by the children who want to be running about and spending father's money and are so often allowed indulgences that they should not be allowed at all. To be out at night, to be off to pleasure resorts, with strangers, perhaps; associating with men and women unknown to them; girls associating with men they do not know and never saw before; being free and unsuspecting in their natures, willing to accept the offers of courtesy and kindness of perfect strangers—in a ball-room, or dance-hall, at a theatre, or any other place where they may happen to be; and the first thing they know, they are entrapped and ruined. It is time that some of us who live in or near Salt Lake City and Ogden, and other places in Utah, were looking after our daughters as well as our boys. There are not two laws in the Church—one for boys and another for girls; there is but one law of virtue, of honor, of integrity, of purity of life, of faith in God and in the principles of righteousness—one law for the boy and for the girl alike, and no two principles to be applied, one to the boy and another to the girl. It is the same for the boy and for the girl—honor, purity of life, virtue, uprighteous honesty, the love of God, the love of parents, the love of brothers and sisters and children—these are principles of the gospel that belong to our children, and we should see to it that they are taught to and accepted by our children. We must look after them, that they may not be misled, tricked and led astray. Some of the things that have been brought to our attention of late are simply horrifying—not that they reach very extensively perhaps, but if there is one case, such as has been represented to us, it is that one case too much—and too hideous to be permitted to exist at all in a community of saints. But there are more cases than one where, sons and daughters are led astray, the parents turning them loose at night, going to these miserable shows; cheap penny-entertainments on the streets.

It is abominable; the habits that are formed, the pernicious tastes that are created in the mind, the unwholesome habits of thought and desire which are begotten by such loose ways are lamentable; many evils are the result of boys and girls coming in contact with such things. Those who love their boys and girls—with pure, true love—that love of parents, which is next to the love of God—will never permit their boys nor their girls to be subjected to things of this kind, without they are with them or somebody else is with them that will protect them from the snares that are laid for their feet, and the pits that are dug for them to fall into. Look out, then, for your children; and, oh! thank the Lord, and thank Brother Frank Y. Taylor that he has instituted or is about to institute a practice that is at least calculated to bring the family together once a week, under the home roof, where you can teach them a little more and become more closely associated with them, to learn their feelings, to answer their questions, to remove

their doubts, and dispose of their queries—for the minds of children are very inquisitive, and they want to know this and that; and it is a good place to get them together and answer these questions, and if you can't do it yourselves, invite somebody else in who can answer them, and thus answer satisfactorily the queries of your children.

Pardon me for holding you so long. May the Lord bless you. I feel that I have failed greatly to answer the earnest desires of my heart; and yet I have done the best I could, under the promptings of the Spirit to me. I love my children with all my soul—every one of them; I know no distinction when it comes to my children. They are mine: God gave them to me, and I love them. It may not seem proper to some for me to say that I love, with all my heart, those who have borne unto me my children. I would not betray one of them for my life. I would not hurt or injure one of them, intentionally, for all the wealth of the world. I may do it thoughtlessly, but never would do it intentionally, for all that I possess in the world. I love them too much for that. I never saw the time in my life, and neither did any other honest man, when he would take advantage of the woman that he loved. A man whose only love for a woman is that which arouses his vile passion, may wrong the woman that he pretends to love; but the man that really loves a woman will never wrong her; he would think sooner of wronging himself, or wronging the angels, than he would wrong a woman that he loves. A boy that will take the advantage of a girl, doesn't love her; he only has a vile passion for her, but not love: and every girl ought to be on her guard, and should know that when a man or boy makes unwholesome overtures to her, or attempts to take advantage of her, he does not love her, but is only prone to wrong and take advantage of her, and doesn't love her, no matter what his pretensions may be toward her. It is not love; it is only passion. I would as soon think of taking advantage of my own sister or mother, as I would take advantage of any girl and especially one that I thought worthy to be my wife. I could not do it. God has put me up that way, and I am thankful for it. No woman in all this world can ever truly say, "I was wronged by him." Thank God, they can't do it. No woman, living or dead, can say any such thing as that of me. I thank the Lord for this, and I acknowledge that the Lord's hand has been over me to help me to be able to make the record I have, and to make this statement that I have made to you. I thank God for it. I acknowledge His hand in it, and give Him the glory.

The Lord bless you. Peace abide with you—in your homes and in your hearts, and may love abound, without measure, in your families, and neighborhoods, that union, peace, and good will may prevail everywhere within the borders of Zion and among her children, is my prayer, in the name of Jesus. Amen.

RELIGION.

NOTHING shows more strikingly how low are the motives in much of our religion than the gloomy way in which men become religious. Too many are driven to God by fear of His anger, or of an outward hell.

But what is being religious, but always seeing God's infinite love in everything, and loving Him all the time? It is seeing His mercy in the sun and sky; in the hills and plains; in daily life, with its discipline and education; in the friendships of our friends; in our insight into new truths; in the grand opportunities of daily service to the human race which He affords us. It is hearing and answering His invitation to come to Him to be inspired, to be filled with light, to be filled with love, to be filled with power.

Suppose all the little buds and seeds should say: "O dear! April has come: and now we shall have to unpack ourselves, and go out of these snug little chambers where we have been sleeping all winter, with nothing to do but rest. It is getting warmer every day. Strange thrills pass through us, 'the blind motion of the spring.' But do let us stay as long as we can, shut up here; for it will be a very gloomy thing to go out into the soft summer air, and unfold ourselves in the sunlight into tremulous leaves, bending stalks, and fragrant flowers."

But Nature does not look unhappy in unfolding. And why, if seeds and buds enjoy unfolding in the sun, should not our souls enjoy unfolding in the sunlight of our Father's infinite tenderness and perfect love? Why should we give ourselves grudgingly, and as of necessity, to the love of God? Why hesitate and tremble, and think we are not good enough to love Him, or to be loved by Him? Love does not hesitate. Love leaves all and follows.—J. F. CLARKE.

THE GREATEST GIFT.

An angel came to me one day and said:
"Choose and thou must, what thou wouldst have, instead
Of things now granted; if thy choice shouldst be,
What wouldst thou have for all Eternity?"

Prone fell I on my face in greatest fear,
The angel raised me with gentle hand.
"Long have I known the struggles of thy soul,
What thou hast longed for, and I understand."

Thus 'couraged by his voice I humbly said:
"'Tis not for riches nor for power I crave;
Nor worldly fame nor social prestige great:
All these must end—are no more at the grave.

"But this I ask and crave for, oh my king:
It is the power which rules the worlds above,
And compasseth all else." "I know, and grant it,"
Soft the angel said. "The Greatest Gift, 'tis Love."

—ELIZABETH JEWETT BROWN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 25, 1912.

EDITORIAL.

APOSTASY FROM THE TRUTH.

THE universal apostasy of the early Christian Church has been frequently treated in our columns. The consequences of that apostasy were most disastrous to the interests of true religion. Throughout sacred history there have been instances of apostasy from the true faith and from the path marked out by the prophets and the revelations of God. In a general way, the term implies a departure from one's faith or principles, or an abandonment of what one has professed. Its use is not necessarily confined to religion, though it is more frequently used in that connection than in any other. Conditions may arise when it is wise and necessary to change one's principles, or leave a given church or party, and join another. When we come to consider our relation to the true Church of Christ, and the principles that have been Divinely revealed, however, apostasy from these is seen to be a serious matter. With the Latter-day Saints it has a very distinct significance. Knowing as we do that God has spoken from the heavens in these days, and restored His gospel and authority to the earth, we realize that any departure from the principles thus revealed is a departure from God and truth. On lower planes men may change their principles for better ones, or leave one organization for another of clearer views and higher aims. The Church of Jesus Christ of Latter-day Saints, being the repository of God's truth and authority on earth, to believe in and have membership in that Church is to recognize and receive the supreme things for which it stands. Conversely, to lose one's standing in that Church is to change our relationship to the same. There are certain principles that must be believed in and obeyed in order to secure membership in the Church in the first place, and there are duties and obligations to be discharged in order that we may retain our standing therein. These principles and duties have not been formulated by man, but are an expression of the will and purposes of the Lord. If withdrawal from the Church were merely a matter of separation from the earthly organization or members of the same, it might be considered a trifling affair; but if it involves a separation and turning from God, then the step must be regarded as a very serious one. The highest honor that we can attain on earth is to know

the way of the Lord and walk therein—to learn and obey the gospel, become members of the Church of Christ and receive the blessings and rewards that faithfulness to these will surely bring. It naturally follows that to turn from the Church is to turn from the Lord and go contrary to His will, thereby losing His Spirit and guidance. This is apostasy, a condition into which, despite repeated warnings, some of the people of God have fallen in almost every age.

There are certain fundamental facts of human nature which assert themselves throughout all history and under all conditions. By reason of this, we are enabled to profit by the experiences of others. Apostasy from God and truth being so fearful a condition, it is well to consider some of the causes that lead thereto, that we may be enabled all the better to fortify ourselves against the hour of temptation, which is certain to come to all. Many who receive the gospel as it has been restored to the earth are thereby subjected to much annoyance and persecution, and they may be tempted by the evil one to secure peace and comfort by disloyalty to God and His Church. It is hard to conceive how any one with an adequate conception of the truth, and the blessings and honors they may obtain through faithfulness to the same, should be willing to barter their allegiance to God and righteousness, and forfeit an eternal crown, for any temporal advantage whatsoever. Those who do so will surely regret it. The soul that has known the comforting influence of the Holy Ghost, through obedience to the everlasting gospel, can never receive the same peace and blessing in any other way.

It is the common experience of all who receive and obey the gospel of Christ, as taught by the Latter-day Saints, that light and peace is received by them in greater measure than ever before, through the gift of the Holy Ghost, to which they thereby become entitled. They are conscious of increasing light upon their daily pathway. The assurance of a glorious eternal destiny grows within their hearts. They begin to feel their real kinship with God and all His creations. They are conscious of a great spiritual uplift as a result of the step they have taken. This is invariably the case with all those who receive and obey the gospel with an honest heart. Thousands of Latter-day Saints will gladly testify that this is the case. On the other hand, we have never known anyone who has obeyed the gospel and received the witness of the Holy Ghost, and has afterwards turned from the truth and denied it, but has thereby lost in peace and happiness. They may deny the fact, and try to deceive themselves and others, but a knowledge of their subsequent careers and experiences will show decided evidences of spiritual deterioration. It is not possible to prove recreant to light and truth, or to apostatize from the Church of God, without losing that Divine Spirit which gives light and happiness to the human mind and heart.

It is true that of those who have departed from the truth, whether in this age or in a former one, some are more culpable than others. Some have received greater light and testimony than others, and are thereby under greater condemnation. Some have deliberately turned from the truth for some trifling reason, while others, through indifference or sloth, have gradually become darkened, until finally the light within them became extinct. Yet all are responsible, though in a different degree. The light and testimony of the gospel are lost through the operation of the same law by which we receive them. It is through obedience to certain principles, and doing the will of God, that we receive the testimony of His approval and the light of His Spirit. It is through continuing in the same path that we secure a continuation and an increase of the same. If we do not continue in that path the light within us will become dim, and ultimately leave us. Some have mistakenly thought that the testimony they possessed would never leave them, and have failed to cultivate it, with the result that darkness and uncertainty have entered their minds, and they have in time departed from the truth. To obey the gospel, become a member of the Church of Christ, and receive the gift of the Holy Ghost, is to become a saint of God. It is the beginning of a warfare with evil that, if successfully waged, will lead to celestial honors. It is possible for every son and daughter of God to be a victor in the strife, if they will be diligent and faithful and avail themselves of the helps and resources that have been put within their reach. Some receive and obey the gospel, and with singleness of aim and humble reliance upon Divine strength and guidance, go steadily forward, overcoming all things by the combined powers of faith and resolute endeavor. Others have equally good intentions, but are unsteady in their aim, and swayed by conflicting desires, thus alternating between faith and doubt. The latter are wont to conclude that the battle is too hard, or that circumstances are against them, while the real cause lies in themselves—in the lack of singleness of purpose and faith and determination.

While there are many causes that lead to darkness and apostasy, yet we may arm ourselves against some of the most fruitful of them. It is well to weigh calmly the supreme issues of life, and then fix firmly in the mind our best conclusions as a guide through all our lives. Fixed principles and aims are a powerful aid in the hour of temptation. If to know God and keep His commandments will bring greater peace and joy, here and hereafter, and secure for us eternal life and honors, then such should be the highest aim of our lives, to which all other things should be subordinate. As the pole star to the ocean mariner, so should this supreme truth be an unalterable conclusion by which our course and conduct may ever be determined. It is good betimes to ponder well the folly of ever allowing the actions of any persons, or any earthly circumstances whatsoever, to weaken or destroy our

allegiance to the authority and Church of our Lord and Redeemer. To sacrifice the highest honors and glory, and mar one's eternal destiny, out of resentment for some real or fancied wrong, is a fearful mistake, which, if fully realized, no one would ever consent to make. The abiding consciousness that, however others may act towards us, or however things may go on earth, our Heavenly Father is just and true, and will surely reward us according to our merit, is a powerful shield and protection in the hour of trial. No saint of God should ever entertain a thought of surrender in the battle of life. In darkness or in weakness, if we turn to the Lord with full purpose of heart, He will bless and strengthen us for the conflict, and if we will do His will, we shall surely prevail. To turn away from God and His Church is a perilous step, which no one ever was or ever will be justified in taking.

H. I.

"INDECENT EXPLOITATION."

(From the *Journal of Education*, Boston, Mass., October, 1911.)

"ANY one who knows Utah, even though he has no disposition to regard the saints as uniformly saintly, can but feel outraged at the style of treatment of this people in magazines that should have some regard for decency.

"We have known Utah for thirty-six years; we knew it in the days of Brigham Young and Orson Pratt. We knew it when the Gentile element was of no account, and we knew it when the Federal government was enforcing laws. We have known Salt Lake City and Provo, and a score of lesser places, far and near. We knew Utah and its people when there was no fear of outside interference, and we know the state as it is to-day, and we know how outrageous it is to hold up to the present generation the people of that section in such a way as to have the truth lie and to have lies pass for the truth.

"We hold no brief from them, but we believe that the way in which this people is sensationally exploited in the magazines is as indefensible as anything that has ever been launched upon the public."

IF there be pleasure in the exercise of any faculty or in the performance of any function, then there will be more happiness, the more the faculties are increased and enlarged. Then the more faculties one possesses in number and the loftier they are in degree and the wider in range, the more the capacity for happiness. * * If, then, you will make a man capable of all the happiness that is possible to a man, you must develop him; you must broaden him, deepen him, lift him, until you make of him all that is possible to press into the definition of a man.—M. J. SAVAGE.

"THE SORROW THAT WORKETH DEATH."

WHEN we think of the heinous offence of which Judas was guilty in betraying his Master, the thought is apt to arise in our minds that Peter was also culpable in denying Him three times, even with oaths and imprecations, and it makes us wonder why his repentance was accepted just because he wept a little at the recollection of his offense, while the sorrow and remorse of Judas, his open returning of the "wages of iniquity," his public statement that he had betrayed innocent blood, his admission of baseness and taking the whole blame upon himself, met with no gracious response and ended in his everlasting perdition. There is a great truth concerning the second principle of the gospel lying beneath the surface of these facts.

When repentance is made a condition of pardon, some part or imperfect degree of it is not sufficient. It is quite true that as far as public demonstration went, the sorrow of Peter seems less acute than that displayed by Judas, but what were the attendant circumstances? Judas saw that matters had become so desperate, that there was no chance of his Master escaping the malice of the Jews; he remembered the predictions of Jesus concerning the dreadful vengeance which should overtake the one who betrayed Him—these and many other pangs of conscience created in his mind that concern which the text expresses as "repenting himself," a concern solely based upon the principle of self-preservation in the lowest sense of the word. He indeed felt regret for what he had done, but it was a regret which brought forth fruits of frenzy, confusion and despair, which are the most distinct things in the world from that sorrow which "worketh repentance unto salvation not to be repented of." It was the sorrow "of the world which worketh death." (II. Cor. 7: 10.)

If our repentance leads to despair, there is in it the same defect. It is the repentance of Judas. True repentance does not merely consist in sorrow for sin, but in such a regret as is tempered and supported with hope, together with what the word really means—viz., change of conduct. At the same time, we all know perfectly well that neither sorrow for the past nor amendment for the future can render satisfaction for our offences, but revelation assures us fully of our justification by Christ, and also our sanctification by Him (Doc. and Cov. 20: 30-31), and the heinousness of our sins is not greater than to distrust the Divine mercy; so that hope of mercy and faith in God's promises are the very life and spirit of true repentance. It is therefore no wonder that the repentance of Judas was ineffectual, being plainly destitute of these qualifications. The case of St. Peter was the very opposite of this, as were also the reasons of his sin. It was entirely unpremeditated; it was the effect of fear and human infirmity, occasioned by surprise and want of recollection. It was not so much the

man, as it was the force of the temptation he was under, and so, "when he came to remember the words which Jesus had said unto him," when he came to consider how easily he had been overtaken in a crime he thought himself incapable of, a godly repentance came over him and "he went out and wept bitterly." His after behavior demonstrated the sincerity of his sorrow and made amends for his offense.

We learn from these two men, therefore, that true repentance is not necessarily possessed by those who make the greatest fuss over the past, this frame of mind being more indicative of despair than of hope. Experience teaches us that it is well to keep an eye on the man who is always saying that "Honesty is the best policy," and in the same way and for the same reason, the eye of suspicion rests upon those whose retrospective clamour exceeds their present devotion to righteousness. The sinner who loves the sin and repents because it brings him punishment has the repentance which worketh death, and so it was that Judas repented. Saints forget the things behind when they think of and press after conformity to Christ's laws, just as men forget misery, poverty and toil when succeeding comforts, honor and wealth more than balance the same, and so it was that Joseph called his first-born Manasseh, for God had made him forget all his toil and all his father's house. (Gen. 41: 51.)

Watford. W. ISGATE.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Newcastle conference has been changed to 29 Azalea Terrace South, Sunderland.

Baptisms.—On Tuesday, January 16th, 1912, a baptismal service was held in Glasgow (Scottish conference), at which seven persons were baptized. About seventy-five saints and investigators were present to witness the ceremony. Those officiating were Elders Joseph P. Burt, John C. Cairns and William J. Swainston.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 19th, 1912, per s.s. *Grampian*. From Great Britain—George G. Campbell, William Hudson, Joseph Edward Blake, Shores Loveless, Vance D. Walker, Heber C. Swainston, Parley Swainston, William J. Swainston, Hugh B. Graham, Fred C. Parker, Joseph B. Woodward, Seth C. Kelsey. From Scandinavia—Hilmar M. Nelson, August O. Nelson, Nels C. Holst, Carl E. Wilberg, Victor Mouritsen, Lorenzo Jensen, Alvin E. Olsen, Joseph K. Nicholes, Nephi Hansen. From Switzerland and Germany—John E. Steiner, James A. Faust, Jr., August Dittmer, John N. Wittmer. From

the Netherlands—Halbe Hulshoff, John B. N. de Haan. From Sweden—Daniel A. Swenson. With the company were forty emigrants in charge of Elders Fred C. Parker, Joseph K. Nicholes, and John B. N. de Haan.

Successful Socials.—On Saturday evening, January 13th, 1912, the saints and friends of the Nuneaton branch (Birmingham conference), met in the Assembly Rooms and enjoyed a rare entertainment. A splendid program was rendered. The feature of the evening was a children's dialogue, under the direction of Sister Lucy Hartopp. After the program, refreshments were served by the young ladies. The remainder of the evening was occupied by some interesting games. A spirit of love and unity characterized the evening, which was enjoyed by all present. The proceeds of the entertainment, amounting to £1. 2s. 3d., will be spent in purchasing hymn books for the branch.

A farewell social was held in the Latter-day Saints' meeting room at Batley (Leeds conference), on Monday, January 15th, 1912, in honor of Elder Shores Loveless, who has been honorably released to return to his home in Zion. There was a large attendance of saints and friends, and a very enjoyable time was spent. Elder Loveless was presented with a fine signet ring in appreciation of his labors in the branch for the past two years. He feelingly responded, thanking all for their kindness to him. All united in wishing him God-speed on his journey homewards.

Elder C. T. Ward was tendered an enjoyable farewell party at Nottingham (Nottingham conference), Monday, January 15th, 1912. About a hundred members and friends gathered to wish him God-speed. After a well-rendered program, Elder Ward was presented with a well-bound History of England, by Greene, in four volumes. He responded feelingly with a few appropriate remarks, in which he expressed his appreciation of the kindness of the saints and friends. Elder Ward carries the good will of the branch with him.

A successful New Year's social was held in the Gardeners' Hall, Edinburgh (Scottish conference), on January 17th, 1912. The elders, saints and friends to the number of fifty met to give the Sunday School children a treat, and to do honor to Elder Austin Whitehead, who has been transferred to the Bristol conference. A good program was rendered and light refreshments were served. A volume of Scott's poems was given to Elder Whitehead as a token of esteem. The Sunday School children each received a suitable present. A good spirit prevailed throughout the evening.

On Monday evening, January 15th, 1912, the Leicester branch (Nottingham conference), gave a farewell social in honor of Elder John B. Kerr, who has labored in the branch for the past fifteen months. An interesting program was rendered and refreshments were served. The large number of elders, saints and friends who

were present showed the love and esteem in which Elder Kerr is held in the Nottingham conference. Many beautiful presents were given by saints and friends and all joined in wishing Elder Kerr God-speed on his homeward journey. The entertainment was enjoyed by all.

On Tuesday evening, January 16th, 1912, the saints and friends of the Sunderland branch (Newcastle conference) met, in connection with President J. W. Clark, to bid farewell to Sister Elizabeth Varty, who leaves for Zion to join her father, and Elder Parley Swainston, who has been honorably released to return home. An interesting program was rendered and games were played. The evening was an enjoyable one throughout.

A very enjoyable farewell social was held at 5 Buxton Road, Huddersfield (Leeds conference), on Wednesday evening, January 17th, 1912, in honor of Elder William Hudson, who left for home the following day. After enjoying a good program, the saints presented Elder Hudson with a beautiful silver cruet set as a token of esteem for his labors in the Huddersfield branch. Lunch was afterwards served by the ladies, and a few pleasant games were indulged in. All joined in wishing Elder Hudson God-speed on his homeward journey.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIV.—AFTER THE FEAST.

General reference: John 8: 1-32.

I. THE WOMAN TAKEN IN SIN.

1. The sinner accused by Pharisees and scribes. (a) At first ignored by Jesus. (b) Their persistency brings them discomfiture.
2. The judgment pronounced: "He that is without sin among you, let him first cast a stone at her." (a) The law which the accusers invoked required this (see Deut. 17: 7; also 13: 9). (b) Self convicted, they leave in disgrace; (see Rom. 2: 1, 22; compare Matt. 7: 1, 2; Luke 6: 37; and II. Sam. 12: 5-7).
3. Mercy to the repentant sinner. "Go and sin no more" (compare John 5: 14); see also other instances of severity tempered by mercy (Luke 7: 36-50).

II. JESUS PROCLAIMS HIMSELF.

1. "I am the light of the world" (John 8: 12; compare 1: 4, 5, 9; 3: 19; 9: 5; 12: 35, 36, 46).
2. His testimony challenged through alleged lack of witnesses.
3. He names the Father and Himself. (a) Two witnesses

sufficient. (b) The law cited and applied (John 8: 12-18; see also 5: 37; compare Matt. 3: 17; 17: 5).

4. He testifies of the Father. (a) His mission to do the Father's will (John 8: 28, 29; compare with preceding verses; see also 5: 19, 30; 14: 10, 11). (b) Father and Son bear record of each other.

5. He predicts His approaching death.

III. Freedom Promised to Those who Accept the Truth. (John 8: 31-59).

1. The bondage of sin. (a) The people resent the claim that they are not free. (b) Their lineage as "Abraham's children" no protection.

2. The accusers challenged. (a) The Savior's truths and their falsehoods contrasted. (b) Their failure to hear and understand Him explained (John 8: 46-51).

3. Jesus greater than Abraham (verse 58).

DIED.

Faulkner.—At Radcliffe, England (Manchester conference), January 11th, 1912, Sister Mary Wilson Faulkner; born November 2nd, 1854, at Pendleton; baptised October 7th, 1908, by Elder Smith Hoge. She was a faithful member of the Church.

Kemp.—At Gravesend, Kent, December 22nd, 1911, Mary Anne Kemp, aged 47. Deceased was baptised May 12th, 1907, by Elder W. A. Skidmore.

Flinden.—At Camberwell, London, S.E., November 7th, 1911, Emily Wright Flinden, aged 82 years; baptised 1851.

Elliott.—At Radcliffe, Lancashire, England, January 6th, 1912, Gladys Emma Elliott; born July 8th, 1911; blessed August 14th, 1911, by Elder James J. Allen.

Easter.—At Grimsby (Hull conference), January 16th, 1912, Beatrice Maude Easter; born January 15th, 1912.

Poole.—At her home, 819 East Third South, Salt Lake City, January 2nd, 1912, of cancer, Mrs. Emily Skinner Poole, aged 45 years. Deceased was born in Clent, Worcestershire, England, and is survived by her husband and nine children. She lived and died a faithful Latter-day Saint.

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